

K. M. F. Aug. 1909.

The Blind Chungnim. Mr. Kagin.

Thang was born blind - a blind leader of the blind - a devil priest who made the superstitious believe he could intercede & keep the devils from tormenting them.

Then he heard of the Light & tried to live as Jesus would like. Mr. Bruen told him of the Braille Bible in America & Thang invented an alphabet of his own. He got some one to make a lot of little pieces of tin from ~~an~~ old oil tins & had the corners cut in different ways to represent the letters of the Korean alphabet. Then when some one read him portions of the Bible he strung these letters on a long string. Then he went to church & a boy would carry his tin Bible in an empty Standard Oil ~~tin~~ box & when the lesson happened & he in his collection he would take out a string of tin & by running his finger over it, could follow the leader as he read.

He heard that in Pien Yang was a school where they taught the blind how to read the Bible. P. Y. was 300 mi. away. When Mr. Bruen came around again he gave him money to cover R. R. fare. But Thang could not leave his wife & 2 children so. He took about $\frac{1}{2}$ the money & bought rice for them & use while he was gone & started to walk 300 mi. to learn to read the Bible.

At Chung fu Mr. Kagin saw him, sent a guide with him past the fork of the road. Three months later Thang returned - able to read. He said he was going to transcribe the whole Bible into characters for the blind. He sat down on the grass, took from his pack a brass ruler with three rows of square holes ^{cut} in it. He slipped a piece of paper under it & asked that someone would give him a

sentence. A group had gathered around by this time.

With a punch he made the dots which make up the blind alphabet. The group was astonished.

He said he could not afford to buy a Bible but intended to make one - perhaps it might take only a year.

He had Christ in his heart & joy and triumph written all over his face as he resolutely turned on homeward.

He ~~has decided~~ ^{wanted} to open a school for the blind in the south & the churches raised an ~~endowment~~.
(The school did not become your father's. Perhaps he did not live long enough. Now plans are being made for a blind school for boys & men down on the South Gate Church compound. Miss Rother's school is for girls & women. Your cousin Glida had charge of the blind here in early days.)

Shame on us who "having eyes, see not."

13 yr. old boy walked 58 mi. to attend Bible class. Not rare but few so young do it.

K. Rep. Sept. 95.

Misc Fool - or - Korean Rip van Winkle. H. N. Allen.

200 yrs. ago The Prime Minister had great power. He had a poor cousin supposed to be a fool so the P. M. had given him no office.

The P. M. had a beautiful white horse & his great desire was to obtain one perfectly black.

So the Fool stole the white one, gave it two coats of black shellac, rubbed, polished & groomed it, then presented it to his cousin with a request for an office.

He rec'd the magistracy of Kang Kai. Intending to squeeze as that place had never been squeezed before he thought well to have a friend at court so for 1/2 his gains he bought a court attendant who would let him know of accusations.

Soon a spy was sent to watch him. This spy, he was told was cowardly & riding a mare with a colt.

Kim had his hunters kill a tiger, put the skin on a colt & tie it to a tree. The hungry colt was freed when the spy was seen coming & as she heard the other colt she thought it's mother had come & dashed for the party. The spy terrified returned to Seoul.

Next a brave man was selected as spy but his courage usually came from wine.

So the "Fool" stationed people at every wine shop along the road to ply him with wine continually. When drunk enough he was put in a rice box & sent to the "Fool." He despatched the box to his cousin with a letter describing the contents as the kind of grain they were then harvesting.

This made the P. M. angry and he selected a devout Buddhist.

For him the magistrate had a mountain top pre-

pared with curious tables, stools & games. Four old men with long beards were rehearsed in their parts as gods & gorgeously dressed.

Then the spy arrived ^{at Kang Kai,} the magistrate was absent but his secretary helped him begin the investigation. In the gloaming they heard music & looked up to the mt. top.

"A feast of the gods. They come about once in two years."

"Do you ever go to see them?"

"Certainly not. A man unpurified would die."

"Hell, I am pure," said the spy. My whole life has been spent in worshipping the gods.

He was recognized by the gods as devout & welcomed. He said he had never tasted wine but they said theirs was heavenly & would make them like themselves. He drank ^{a t^hropful from each} & was soon insensible. Then coolies were called & carried him to a wild valley where he was left to come to himself.

As he did so he saw a farmer & asked him if he had heard of an Whoo (investigator) being entertained by the gods.

Yes, my mother told me when a boy that an Whoo Kim, was entertained so on a mt. near Kang Kai 150 yrs. ago but he disappeared & has never been heard of since. He always supposed he had been taken to heaven.

The farmer had been well instructed & Kim believed him he had been in heaven or asleep, which is the same thing, for 150 yrs. He decided to go back to Seoul as the P.M. would be dead & could not blame him.

But he was alive & dismissed the spy as crazy. He also gave up prosecuting his wise fool of a cousin.

K. Rep. Sept. 95.

Article by Mr. Gifford - He & Mr. Heron went to hunt ducks on the Han River near Seoul. (Mr. H. had a dispensary at home where he saw patients in the morning, was Surgeon in charge of Royal Foot Hospital where he spent his afternoons & Physician to His Majesty & liable to calls at all hours - Mr. H. was tired so though Mr. G. was so poor a gunner ducks laughed at his approach, he thought best to go.

Ducks & swans alike refused to be deceived by the Korean turimags & peaceful saunter. They flew. Both men remembered that the time for the city gates to close was near so lent a hand in rowing. This may have helped the planks to come apart the boat began to fill. Neither of the men or of the two Korean boys could swim.

Finally the boat went under - on a sandbank - within a few feet on either side they must have drowned. Difficult as the ^{way} wait in the dark on very thin ice which they managed to reach & the climbing of the city wall, they & the church gave thanks.

As the Koreans took them from the ice, the tide was coming up over it & the piece they were on had broken off & started down stream.

The class-leader here, who is a well-to-do farmer, so arranged his farm work this year as to devote practically his whole time, without pay, to church work. The result has been an increase of about fifty per cent. There are two churches, with Christians in eight other villagos. The membership, including probationers, is 135, who with 112 other attendants make a total of 247.... At another point we have four churches, with three prayer rooms, and Christians in some thirty villages. Persecution at one church brought with it the stoning of two helpers, and through their fidelity, we have 306 members, including probationers, and 120 other attendants, making 426 in all.... During the wonderful revival that shook part of Korea the past year, until not one tile remained on top of another of the three thousand year-old devil-house, the thing that caused more remarks among the missionaries than anything else was the wonderful way in which the Koreans prayed for each other and the remarkable answers to these prayers. Not only in prayers, but in works as well, are the rank and file of the Korean Christians instant in season and out. I dare say there is no land in the world where there is so much personal and unpaid-in money-hand to hand, and heart to heart, evangelistic work done as in Korea. During the revival, when strong men were in utter despair, crying out in agony under conviction of sin, most beautiful was the way others, who had gone through the struggle and come out victorious, would go to their brother, put their arm about him and lead him into the light. The tender of this is the greater when we remember that the Korean gives little expression to personal affection.... Early on morning as I was going out from Chinnampo I met one of the Christians coming in. They were having a week of prayer, and as he had pledged himself not to go empty-handed he had been out to a nearby village getting his man for the night. At the time of the women's class in Jin Yong women who had received new experiences of sins pardoned and fulness of peace and joy in the new birth, came to me with tears pleading that I might go or send someone to their church that all might have this new experience and live. In some cases these women themselves were the means of bringing the revival to their local church.

- F. Z. Moore -

Korea in Transition

James S. Gale . 1909

Young Peoples Missy Movement
of U.S. + Canada

Another testimony comes from Dr. George Hober Jones: "From the earliest years of the mission, the Koreans have been taught that the final and complete evangelization of their people rests with them, and that the purpose of the foreign missionary is to inaugurate the work and then cooperate with Korean Christians in extending it. This position has been accepted by the Korean Christians and the Korean type is that of a man who places all his possessions in the hands of the Lord for his work. A happy illustration of this occurred in our work in the north district. Dr. W. Arthur Noble led to Christ a sturdy specimen of the northern Korean. He was the first convert in his village, and his house was the first meeting-place. After awhile the village church grew too large for its quarters and put up a chapel of its own. Then there was a debt which had to be paid. There was no money with which to pay it, as the little group had exhausted their resources. This leader, however, had one thing he could sell—his ox with which he did his plowing. One day he led it off to the market-place, sold it, and paid the debt on the church. The next spring, when the missionary visited this village he inquired for the leader and was told he was out in the field plowing. He walked down the road to the field, and this is what he saw: holding the handles of the plow was the old, gray-haired father of the family, and hitched in the traces where the ox should have been were this Korean Christian and his brother, dragging his plow through the fields that year themselves! Doubtless also there was another whom mortal eye could not see, with form like unto the Son of God, hitched in the yoke with these humble Korean Christians, making their burdens light and the yoke easy that year."

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It was in 1906 that the native Christians joined heart with the foreign missionaries in an earnest prayer that God in heaven would look down in mercy and give what the heart longed for, what the hungry soul needed, what the spirit craved for in its thirsty land. What did they want that they were in such unrest over? They had health, and peace, and comfortable homes. They had friends, they had every evidence of blessing. A great Church had been gathered, what was the matter with them that they were in such an agony of distress?

It was in August ¹⁹⁰⁶ that Dr. Hardie of Wonsan came to Ping yan, and in telling of the work of grace that God had wrought in his own soul, he aroused more intense and deeper longing than ever. Mr. Lee writes: "He came and helped us greatly..... There was born of these meetings the desire that God's Spirit would take complete control of our lives, and use us mightily in his service."

202 The old walls that had heard all the devil noises, that had seen the blasted hopes of east Asia for fifty centuries, heard now prayers daily that knew no cessation. But it was like praying into space, for there was no wonderful manifestation, nor any special answer. Things were as they had always been. The same sun shone, the same gray earth

and brown hills mocked them, the same birds made light of it. Why should they pray? Give it up and be happy. Thank God for his good gifts and blessings. Thank him for forgiveness. Thank him for a promised home in heaven. Be reasonable! It may in the end reach fanaticism if we be not careful. But you may not reason with the swell of the ocean or the tidal wave. Some hidden power unseen lifts the mighty weight of water, and to try to stem it with our feeble words would be as wise as such reasonings with these praying souls. [The months of autumn dragged by, the last of 1906. Into 1907 the year was launched, and still daily groups gathered for prayer.] [From all points of the north land, too, came Christians to the study class, seven hundred of them!] What had they come for? To study the Bible, of course; to get hold of who Matthew was, and John, and the rest of them; to find what were the leading thoughts of Paul's Epistles, and perhaps the Book of Revelation. They had walked, some of them, a hundred miles, some more, some less, carrying their rice on the back which was to serve as board while attending. It was quite the thing this going to Ping yang to study. They would sing hymns, and hear sermons, and rejoice and be glad, and go home and tell others about it. Now they are gathered, and when the evening meetings commence the great church is filled; fifteen hundred people. Little did these country folk dream of what was before them. Had they seen all, doubtless many would have turned back, flying for their lives in fear and consternation.

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For several days the ordinary meetings were held, till at last came Sunday night to which all had looked forward with great hope and expectation. Dr. Baird took the service. Under his leadership they expected to win what they hoped for, but instead it was a dry tasteless meeting. All the powers of Satan seemed to be against them. "Dead?" said Keel, "Oh you never experienced anything like it, the whole place was just whining with nothingness. Some tried to confess, some tried to pray. It would not do, and the meeting dispersed and went home." Intensified in their longings by this defeat, the missionaries and the native leaders gathered with redoubled earnestness in prayer. Something was needed, something within the possibility of attainment, something that must be won at all costs, this answer that would respond to the accumulated longings of the past months must come. There was nothing else in life, no other objective point, just this and this only. It was God's to give, and the time had come. They would keep on. To stop was impossible. Let everything be forgotten but just to pray. Let heart and soul and mind enter, for the stake is none less than God himself, and the conditions involved are all the eternities.

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That night they met again, Jan. 14, 1907. It was a great meeting and a wonderful presence seemed imminent. "We all felt that something was coming," said Dr. Lee. Under a canopy of united audible prayer the whole meeting became electrified; "the Spirit of God seemed to descend."

Man after man arose, confessed his sins, broke down, and wept. Until 2.00 A.M. the meeting continued with confession, weeping, and praying.

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Into this marvelous experience moved the whole community, native as well as foreign. Hereafter at the noon prayer gatherings new hope had come, but also fear, awe, and wonder at the mighty mystery overshadowing them.

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It was the next night, and Keel was on hand to speak. "From the first it was not Keel's face," said Elder Chung In-no to me. Keel was once stone-blind, is partially blind still, but [here was a face of great majesty and power: a face as fire with purity and holiness. It was Jesus, [it was] not Keel. He spoke of John the Baptist, and how he called on men to repent and confess. There were no fashionable church joys in this gathering, but strange intimations of death and terror. The flashings of Sinai were over and about them. "There was no escape," said Chung, ["God was calling. An awful fear of sin inexperienced before settled over us. How to shake it off and escape was the question. Some did run away but only to come back in more intense distress than ever, with death in the soul and written deep-lined on the face. 'O God, what shall I do? If I make my bed in hell, thou art there; if I take the wings of the morning and flee, even there dost thou follow me.'" Thus these hundreds gathered under the fearful pall of conviction. The day of judgment had come, and squirm and dodge as they would, there was no escape, none whatever. It was death; die they must. At the sound of the preacher's voice and in face of the conscious presence of a great and awful God, what were they to do? And yet they could not confess; to unveil the secrets of the past would be shame unspeakable, and social, material, eternal ruin. They would say, "I am undone. I am a lost man," and let it rest. Some did try this but found no relief, more fearful than ever were the pent-up agonies of the soul. Name it they must and so rid the breast forever. Keel, in this moment of inspiration, was to the crowd as John the Baptist. "Confessing their sins." Confess was the word that he was compelled to say, and confess was the act they were compelled to do. It was a life and death struggle, every man with the angel on the banks of the Jabbok. All the reasonings of the heart came in to restrain them. "It will defile the ears of the hearers if I confess." "It will disgrace my family." "It will socially ruin me." "It will hurt the Church." "I'll die, but I can't confess."

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Pastor K. C. Fang was present, and two years later, when telling the writer, said: "It was a great sign and wonder, just as though Jesus were present right there, and there was no escape. I saw some struggling to get up, then falling back in agony. Others again bounded to their feet to rid their soul of some long-covered sin. It seemed unwise that such confessions be made, but there was no help for it. We were under a mysterious and awful power, helpless—missionaries as well as natives."

A wave of prayer would then take the assembled multitude, and all would join at once, mingling their petitions with cries of agony. Then in a cessation this one and that one would arise, and calling for mercy tell of the burden of the soul. One, a woman, had in the Japan-China war, escaping for her life with her child on her back, found it impossible to carry so heavy a burden. She then dashed the child against a tree, killed it, and ran. She had repented, had given her heart to God, but here was this awful deed returned upon her, and out it must come.

208 Another had found a Japanese pocket-book which contained six hundred yen (.300 gold). He did not know to whom it belonged, and no one came to claim it, so he had used the money. But now it was upon him like all the fiends of Buddha. Out it came, and restoration had to be made, while those congregated, with eyes starting out of their heads, listened.

Another, years before, had been, like Barabbas, a robber. All the dark deeds of that time were on him, and now, like the rending of his soul, out they came. Immediately he gave himself up to the police and was locked up in jail.

209 One of my best friends, an elder in the Presbyterian Church, was there. He said that the solemnity of the meetings was beyond words to describe, something terrible, and yet one was impressed by the fact that it was right and true and holy. Years before he said he had paid off a debt and received a clear receipt, but in the paying he had not met all the requirements. He had taken advantage of one of the interested parties being dead to have it settled easier for himself. Said he: "This came back on me like a whirlwind, and the awfulness of the deed was like a lost eternity. I could not escape, so in tears and contrition I had to rise and tell it to my shame and resolve to make restitution. Then a peace, a strange, sweet, indescribable peace, such a feeling as the heart had never known before, seemed to possess me."

Another friend whom I had long known, who had fallen into sin, fallen after being a Christian, had covered it up and hidden it away, was there. He had resolved never to fall again, and no man would know. He loathed himself for having done so badly, and had told others that he was a miserable sinner. He attended the meetings and sat through several, his face strained and deathly, his heart within him appalled at the prospect. At last it was confess or die, and with one super-human effort he was upon the platform before those hundreds of people. He told all. "Was there ever such a sinner as I? My God! My God! Have mercy on my soul!" For a time it seemed as though he would die. He beat the hard wooden flooring till his hands bled, he shrieked and

210 begged for mercy. "Is this what sin is?" said the awe-stricken multitudes. "We never know it was so awful. We had thought it a trifle, but, behold, here is what God thinks." This friend came out of the fiery trial cleansed and purified. So was the whole church lifted up into the third heaven to hear words that no man might utter.

Missionaries were alike caught in the power of it, and what a solemn rededication of life's service to the Highest took place no outsider will ever know.

One of the striking services was illustrated by Keel's being tied by a rope and held. He represented thus the bondage and power of sin. How he struggled to get away, but the rope held him! At last, at last, in his agony it gave way, and he rushed forth free. "Hallelujah, I am free!" This was the note of it, and so after each confession there followed joy, great joy, joy unspeakable, joy that the possessor could not tell about, joy that no man ever dreamed of.

211 This city of Ping yang used to be considered the most hopeless part of Korea. It had been a veritable cage of evil birds from all time. Among spirit-worshiping, idolatrous Koreans Ping yang was the vilest of the vile; and yet now everywhere praying was heard, weeping, singing. The world had gone mad over a religion that the fathers had never heard of. High up on the heights of the city a church bell marked, "Ring till Jesus comes," was calling attention to the business of the hour, which was to repent, get right with God, restore, live straight.

The boys in the middle school, modern-day young men, who had spent years in Western study, had filled up on politics and were ready to sacrifice anything in behalf of their nation, were hushed by this mystery. Elder Kim Chan-sung, who led in their meetings, told me that when they met there was silence as if no man were present, but that suddenly when the name of Jesus was mentioned the whole place was electrified by the spirit of conviction. One can never tell it. It is wrapped away, recorded on the sensitive register that will come forth on the great day when all accounts are settled.

212 Little children were in no wise exempt. Something told them, wee tots though they were, that God had a reckoning on hand with sin. Many of them with the clearer eyesight of the child saw wonderful visions up in the heavenly places. Many wept over their little wayward ways and went and told father and mother, and asked forgiveness. Some children whose parents were unbelievers, went home and in tears begged them to come to Jesus. Helper Kim Ik-too of Sin chun, twenty-

five miles from Ping yang, told of children who, when they asked their parents to give their hearts to God, were soundly beaten. "What rubbish is this you dare talk to us?" said the irate father, but it only made the children all the more earnest in their prayers. Beating would not stop them; glaring at them Oriental fashion was of no use; threatenin, to kill them only increased their zeal; in some cases the parents said, "Well I'll be smitten if this doesn't beat everything," put their fingers in their ears, and ran. In other cases they yielded and bowed down in a similar confession and worship.

213 For two weeks school studies were laid aside and the time given up to prayer. After a'l the sins, from murder to small spite and bickerings, had been confessed and put away, some sweet angel seemed to come and clothe the lads with quietness. In the ineffable purity of the wake of this storm, prayers were poured out for others. All day long was too short to pray. Formerly it had been tiresome to weather through a single prayer-meeting hour, now meals were forgotten in the joy of intercession.

The range of the influence too was one of the marvels. Old conservative Koreans who had drunk deep of Confucius and had worshipped every conceivable god, whose pride of spirit made them unapproachable, were among the broken-hearted and the contrite. Women who had been victims of every vile circumstance of life, were given heavenly vision and purity. Little children prayed the night through and saw wonders that Joel said some children were to see. Western missionaries, trained in other lands and formed of other human flesh, were likewise brought low down. They do not say much about it to-day and advertise it not at all, but they do emphatically declare that it was one of God's great wonders, and that they expect to see nothing like it till the gates of paradise unfold and God himself is with us.

Sermon by Dr Han Kyung-chik - April 24, 1960 - Yung nak Church, Seoul, Korea

Nehemiah 1 - "For the Fatherland" -

Israel had sinned, and was in captivity. It was there that Nehemiah heard tidings from Jerusalem that made him very sad, the wall broken down, the gates burned, the city lying in reproach and shame. He wept; then he prayed; then he worked and did something about it.

He sorrowed and wept for his country. There are tears of grief, and also of joy. Jesus said His disciples could not mourn while the Bridegroom was with them, but afterward when He was taken away, then they would fast and mourn. When the Bridegroom is truly with us, we cannot grieve, but rejoice in His Presence. Nehemiah did not grieve for himself, nor weep for his family, but for his country. Jesus wept over Jerusalem (Matt. 23:37,38) and at the tomb of Lazarus. But on the way to the cross, He told those who followed, "Weep not for me, for yourselves and for your children." He knew what was to come upon them of suffering & trial.

We have known what suffering and blood-shed mean in our land. Under Japan we, too, have known heart-ache; then came freedom, but not for long. The refugees from the North came down to escape from the Reds and suffered loss and many died on the way. Then the attack by the Reds upon South Korea, with all the horrors of war that followed, when so many of our young people gave their lives for their country. How many tears have flowed for our beloved Fatherland in the past! But even today we are weeping, because the once more the Flower of our youth have shed their blood and died here in our city. How very sad a thing it is! Let us today give our word and pledge ourselves truly to live aright so that God will not need to punish our land anymore.

Nehemiah also prayed; he not only wept, but earnestly prayed to God for his country. Samuel said, "I will not sin against God by ceasing to pray for you". How earnestly God's people should pray! Two men went into the temple to pray, one a Pharisee and one a publican; and the publican smote his breast and prayed, "God be merciful to me a sinner." We have all sinned; we have disobeyed God's laws. We must repent. When Daniel prayed, opening his window toward Jerusalem, he confessed the sins of his people, identifying himself with them in their sin. Like a high priest, Nehemiah, too, prayed and confessed the sin of his people and repented. We have disobeyed God's laws, and the laws of our nation. What is sin? It is the transgression of the law; self-will, not yielding to God's will in everything. We must confess this about ourselves, and deeply repent. Confess the sins of the people, as my own sins, and plead for cleansing & forgiveness not only for my own heart but also for my country. We need a righteousness that only God can give us. He has made His children to be salt and light, but are we that? ...in our homes, in our business life, in our government? Let us pray to be that.

There has been fighting even in our church; and so our country suffers. We are today being punished. As believers we must pray as representatives of our country. We have a responsibility before God. Let us pray with deep contrition before God.

Then Nehemiah did something to meet the need; he worked, he gave himself. After Paul met Christ, he asked, "What wilt Thou have me to do?" After praying and weeping, say to God, "What shall I do? Direct me, guide me, use me." In Micah 6:8 God says to His people.. "do justly, love mercy, walk humbly with thy God". In Matt. 23:13-28, Jesus denounces the hypocrisy of the Pharisees who should have set an example of righteousness before the people, but instead were "blind guides and full of uncleanness". True repentance will bring forth the fruits of good deeds and righteousness. We shall love our enemies, as Jesus taught us, we shall be honest and sincere and merciful, full of goodness.

One night was given to a gramophone musical, and Mr. Kerr kindly gave us an organ recital.

One night each was given also to a discussion of the educational affairs and the missionary interests of the church, led by Pastor Han Suk chiu and Pastor Kil Sun-chu.

Faculty meetings were held regularly, and rules adopted which secured regularity and punctuality in attendance and a high standard of efficiency in work.

Minutes - Council of Presby. Missions in Korea *Theological Ed Committee*
Sept., 1909 report

COURSE OF STUDY, THEOLOGICAL SEMINARY,
PYENG YANG, KOREA.

FIRST YEAR.

FIRST TERM.

New Test. Exegesis Synoptic Gospels 6 weeks.
Theology, Shorter Catechism 6 weeks.
Old Test. Hist & Biblical Geog of O. T. 6 weeks.
Homilistics, Exercises in chapel. Music.

SECOND TERM.

Old Test. Exegesis, Genesis 6 weeks.
Theology, Evid of Christ. Theology proper 6 weeks.
Homilistics 4 weeks.
O. T. History 2 weeks.

SECOND YEAR.

FIRST TERM.

O. T. Exegesis, Exodus 4 weeks.
Theology - Anthropology 6 weeks.
Homilistics 4 weeks.
Psychology 2 weeks.
Biblical Geog. N. T. 2 weeks.
Music.

SECOND TERM.

N. T. Exegesis Acts 4 weeks.
O. T. Reading & Outlines of Numbers, Deut., Joshus, Judges. N. T. Readings outlines Gallat to Thessel 2 weeks.
Hist. Apostolic & Ante Nic to 325. A. D. 6 weeks.

Ethics 4 weeks.

Reading & Conference on Westmin. Confession 2 weeks.

Music.

GENERAL READING.

Between 1st and 2nd years, with examination.

Fundamental Evidences of Christianity, Dubose.
*Universal History, Volumes 1 & 11.
Life of Christ, Williamson.
Village Sermons, Dubose.

Between 2nd and 3rd years with examination.

Theology, Volume 1, Sheffield.
*Universal History, Volumes 3 4 and 5.
The Scriptural Idea of Sin and Salvation.
Introductory Ethics, Hayes.
The Apostolic Age, Hayes.
*Life of Knox.

Between 3rd and 4th years with examinations.

Theology, Volume 2, Sheffield.
Philosophy of the Plan of Salvation, Hayes.
*History of England.
*Life of Luther.

Between 4th and 5th years with examination.

Theology, Volume 3.
*Romanism & Protestantism.
*History of the United States.
Augustine's Confession.
Moody's Sermons.

*Required.

COURSE OF STUDY.

THIRD YEAR.

FIRST TERM.	SECOND TERM.
N. T. Exegesis.	O. T. Exegesis, Isaiah 6 weeks.
1st Corinth. 4 weeks, Ephesians 2 weeks.	Homiletics 4 weeks.
Theology, Soteriology 6 weeks.	Theology, Soteriology concluded 2 weeks.
History Nicene, Post Nic and Mediv. 325-1073 6 weeks.	Church Gov. and Sacraments 4 weeks.
Music.	O. T. Readings and Outlines Ruth to Esth.
	N. T. 2nd Corinth, Timothy to Hebrews 2 weeks.
	Music.

FOURTH YEAR.

FIRST TERM.	SECOND TERM.
N. T. Exegesis, John's Gospel 4 weeks.	N. T. Exegesis; Romans 4 weeks.
O. T. Exeg. Selec Psalms 3 weeks.	O. T. Exeg. Jeremiah 4 weeks.
Theology; Eschatol 4 weeks.	Theology Pneumatology 2 weeks.
History Pre-Reform 1073 4 weeks.	Pastoral Theology 2 weeks.
Church Discipline and Directory Worship 3 weeks.	Hist. of Reformation 1648, 4 weeks.
Music.	Read outline to Song Sol. Lament and Ezekiel. Reading and Outline James to Jude 2 weeks.
	Music.

FIFTH YEAR.

FIRST TERM.	SECOND TERM.
N. T. Exegesis Daniel 4 weeks.	N. T. Exegesis Rev. 4 weeks.
Theol. office and work Holy Spirit 6 weeks.	N. T. Exeg. Hebrews with comp. study Levities 6 weeks.
Hist. Post Ref. and Mod. 6 weeks.	Pastoral Theology 4 weeks.
O. T. Readings and Outlines Hosea to Malachi 2 weeks.	Pedagogy 2 weeks.
Music.	History modern Mission 2 weeks.
	Music.

The following rules were adopted:

Upon failure of a student for any reason to attend more than one-third of the lectures, he shall be debarred from taking the examination on that study.

Students failing to pass in major studies shall be re-examined before entering the following the year, and upon a second failure to pass, shall be required to take the study again in the class-room.

When three major study failures stand against a student at the close of the year, he must pass in those studies before entering upon advanced grade.

The following recommendations to Presbyterial Committees were adopted:

That students before entering the Seminary shall have read the entire Bible, and have passed examinations upon the Geography of Europe, Asia and Africa.

That each candidate be brought in review before his Presbyterial Committees () annually and sent up to the Seminary with a certificate.

That the Presbyterial Committees take into consideration the advisability of requiring an Academic course in case of all younger candidates for the ministry, before they enter the Seminary.

The following recommendations are made by the Faculty to the Council.

That we establish a Post-Graduate Course of study of one month per year, beginning next year, and that Messrs. Moffett and Swallen on the Curriculum and time of it.

Eight men were graduated. Three of them, Kim Pil-su, Yoon Sik-nung and Choi Chung-jin are from the Chun-ju station of the Southern Presbyterian mission; three of them, Chang Kwan-sun, Choi Kwan-heul and Chung Ki-jung are from Syen Chun station; Ni Wun-min is from Chai Ryung station, and Kim Chang-sung from Pyeng Yang station—all of the Northern Presbyterian Mission.

The graduating exercises were held in the chapel, which was filled with invited guests to the number of 900. The address was delivered by Rev. J. S. Gale, D.D., and the diplomas were delivered by Dr. Moffett, the chairman of the faculty.

This year is the best that we have had, and the new building is a great blessing.

Our greatest drawback now is the lack of proper dormitory accommodations.

The committee on theological education received the above Report of the Faculty, and makes the following recommendations to the Council.

1. That we approve the revised Course of Study as presented by the Faculty.
2. That we approve the recommendations presented by the Faculty.
3. That in addition to the Instructors elected last year for a term of three years each, the Missions concerned be requested to appoint the following as Instructors for one term each for this year Messrs. Bell, McCutchen, Clark, Lee, Engel, and Dr. Gale, with alternates as follows to fill whatever vacancy may occur; Messrs. Preston, Bull, Bruen, Sharp, and Dr. Grierson.

4. That Dr. Moffett be made Chairman of the Faculty for Three years the Faculty to fill any temporary vacancy.
5. That in place of the present Committee on Theological Education a BOARD of DIRECTORS consisting of Eight Members be elected by the Council to serve four years, two retiring each year.

The four Missions shall be represented as follows;

Australian Presbyterian Mission	One Member,
Canadian	" " " "
American	" " South Two Members,
American	" " North Four Members.

This Board of Directors shall meet at least twice a year at the time of the meeting of Council and some time during the session of the Theological Seminary, and shall report annually to the Council. In case of absence from the field on furlough the vacancies shall be filled temporarily by the Chairman of the Board of Directors.

We rejoice to report also that the Southern Presbyterian Mission has secured a fund of \$4,000.00 for the purchase of land and a small house immediately adjoining the Seminary grounds and for building Dormitories.

The Northern Presbyterian Missions is still asking for \$4,000.00 for their plant which will include Dormitories.

Nothing has been received from any of the Missions for running expenses, except that from the Northern Presbyterian Mission.

REPORT OF THE TREASURER OF THE JAPANESE EVANGELIST FUND.

Your treasurer would beg leave to report the finances of the fund as follows. Last year the Council authorized the raising Yen 200 to assist in the support of the evangelist of the Japanese Presbyterian Church who works at Fusan.

PROGRAM FOR CONCERT

HELD AT PYENGYANG

at the 25th Annual Meeting
of the Korea Mission Pres. Church in U.S.A.
8 P.M. Aug. 27, 1909

1. KANGKAI QUARTETTE -
2. PIANO; SELECTION BY MRS. A.A. PIETERS
3. VOCAL SOLO, VIOLIN OBLIGATO, MISS HERON
4. VIOLIN SOLO MR. REINER.
5. ORGAN; SELECTION BY MR. KERR.
6. VOCAL SOLO, MR. LEE
7. PIANO; SELECTION BY MR. ROBERTS
8. FLUTE; SOLO BY MR. COOK

— INTERMISSION —

1. CORNET SOLO MR. COOK.
2. VOCAL SOLO, MR. LAMPE
3. PIANO SOLO MR. KERR
4. DUETT - VOCAL - MRS. RHODES, DR. SHARROCKS
5. PIANO - DUETT - MRS. RHODES, MRS. PIETERS.
6. TRIO - FLUTE, VIOLIN, PIANO, ^{MESSEKS REINER KERR} SWALLEN, ~~COOK~~
7. SOLO - DR. MILLS
8. CHONGJU QUINTETTE -

— H —

MISSION FIELD.

interest of all the Evangelical Missions in

Editor, J. S. Nisbet, A. F. Robb Assistant Editors.

one yen, or 50 cents gold.
 price for 25 sen.

New York, Dr. A. B. Leonard, 166 Fifth Ave.
 Public Square, Nashville, Tenn.

F. G. Vesey, Business Manager, Seoul, Korea.

EDITORIAL.

Our readers in this month's issue a copy of the
 Chairman of the Educational Interests Com-
 missionaries in Korea. These recommendations
 General Council requesting the Educational
 Board to the recent Government regulations
 of information thus obtained to give such
 The Presbyterian Council of Korea having a
 member, investigated the question thoroughly
 have been deemed sufficient to meet the require-
 ment. The main body of the recommendations
 main Educational question is an important one
 and is one that promises to be full of perplexing
 body to find the proper course and then steer
 in or tempest. That the missionary bodies in
 and men to the educational interests of their
 and that this outlay of effort must be directed
 and in compliance with all just and equitable
 whatever benefits are to accrue from an observance
 requiring a higher degree of efficiency in methods,
 in the missionary bodies should be the first to
 of such wholesome laws. Of course we must
 ment of such laws is for the improvement of
 serve in its operation. Any law that would
 other system of ethics than the Bible is restric-
 tions and action. We are seeking for the highest
 universal law of liberty of thought in religious
 world are so closely related to and influenced by the
 Christianity that no individual nation would dare
 and being taught in schools operated by the

In the recommendations above referred to we notice that the attention of the
 Committee was directed to the lack of sufficient consideration being given to the study
 of the Japanese language in the curricula presented to the Vice-Minister of Education.
 The Vice-Minister of Education being a Japanese gentleman would naturally desire
 that much attention be given to the study of the language of his own country. And
 we are of the opinion that all Korean students should master the Japanese language
 first because of any intrinsic value it may have, and second because for the Korean student
 it is undoubtedly an avenue leading to a larger acquisition of the thought and
 civilization of the world, and third because in the general scheme of education,
 the world over, the study and acquisition of a foreign language is considered to
 have great value in bringing out the powers and possibilities of the human mind. Thus
 for these reasons we are convinced that the study of the Japanese language in our
 Christian schools would be a most profitable, and wholesome exercise. But the Vice-
 Minister of Education thinks the Korean students should study Japanese in order to
 be able to secure their rights. Evidently to secure their rights as Korean citizens
 under the Japanese Protectorate. Are the Koreans only to get their rights by the
 study of the Japanese language. Not because their rights are due them, as citizens of
 Korea, but because they have mastered the Japanese language are these sacred rights
 secured. How ignoble.

In our last issue we failed to include the name of Rev. A. F. Robb of the Cana-
 dian Mission as one our Associate Editors. We regret this oversight and trust that
 from this issue forward our readers will be presented with missionary informations as
 well as inspiration from his pen.

The Salvation Army has at last come to Korea and are now located in Seoul.
 They have immediately begun work, through interpreters, and we are informed have
 rented a buildings on, one of the prominent streets for their regular meetings. On the
 principle that the King's business demands haste and upon seeing the needs of the
 Koreans we suppose sufficient time for study of the language and the customs and thought
 of the people, before beginning an active campaign, have not been considered a wise use
 of time, we would feel like saying "go apart for a while" and study language
 roots, Korean character and customs and then equipped with this power of
 knowledge and the power of the Holy Spirit, these devoted, self sacrificing, Colonels,
 Captains, Ensigns and privates, of the great religious Army, would do an inestimable
 amount of good.

We are informed that the Korean Religious Tract Society is being placed on a
 firm financial basis, and is laying far reaching plans whereby the supplying of
 Christian Literature to the Koreans will be an easy task. This very important work
 has been hampered too long by lack of funds and the needs of the special work of
 supplying literature are so great that we rejoice at even a suggestion that the problems
 are in a fair way of solution.

MEDICAL WORK, FUSAN.

Dr. Irwin reports: The past year over 10,000 crossed our threshold seeking relief from all sorts of afflictions, from itch to cholera, and from a cracked corn to a cracked skull. Needless to say many of them had covered long distances and endured increased suffering while making the journey in search of help,—some well able to secure all that could be had in the way of comfort for such a journey, while to others the trip involved not only increased suffering, but great privations through lack of food and shelter because of their poverty.

Being here in the name of the Master, this latter class holds a greater claim on us than more fortunate fellow-sufferers, and the physician who is not a disgrace to his high calling does not concern himself about attaining self-support when confronted by such worthy objects of charity.

The office of a Christ-like man is to help men, and he who goes about it in the spirit of the Master does not set up self-support as the "the pearl of great price." In the light of my past reports there needs be no cause for misunderstanding as to my position on this question. I have always held that there is no charity in giving free that which the recipient is well able to pay for, yet I am not in favor of overcharging those who can pay to such an extent as to be placed in the category of those guilty of looting. Many are unable to pay even a small fee, and the great mass are unable to pay more than the actual cost of the dispensary treatment, while if it were required of those who enter the hospital to first arrange for whatever outlay might be made in their behalf, the great majority would have to forego treatment for the relief of their ills, and be left to die without mercy and without hope.

While I believe it is not wrong to overcharge those who are able to pay, in order to help provide treatment for true charity, yet there is a limit to such charging, and with us it is out of all reason and justice to attempt to overcharge in such a way as to cover the expenses of the institution.

In evangelistic work no lack of zeal has been shown. The Junkin Memorial Hospital and the Mary Collins Whiting Dispensary are medical-evangelistic workshops where neither soul nor body escapes needed care, and while we do not claim to always rescue the body from physical affliction we do claim that the remedy for spiritual ills, if taken as directed, is infallible.—Report to Annual Meeting.

MEDICAL WORK, PYENG YANG.

Dr. Wells reports an attendance of 13,091 patients at the Caroline A. Ladd Hospital during the year. If you add to these some 2,925 friends who accompanied the sick, the wide spread influence of the hospital work will be evident. Thanks are due to Dr. Follwell, Mrs. Hall M.D. and Miss Halloran of the M.E. Mission for much valuable help during the year. Services to missionaries have been constant but the general health has been good. The physician made eight visits to Syen Chyun as their medical supply. Mr. Cho Ikun, who has served so well as superintendent the last few years was compelled to stop on account of ill health, and his place was hard to fill. An officer in the Central Church has been secured to take his place, and he promises to become most valuable.

The evangelistic phase of the work is well conserved by the Christian staff. Thousands have gone back to their homes to witness for Christ, of whom they heard while at the hospital. Mrs. Wells has visited the hospital almost daily. She is the only

foreign woman many of the poor who seek comfort. Other missionaries have also been affected by the cholera outbreak the isolation work were treated. It is clearly evident the work of such an institution. There is no basis, than for a trained nurse in

Mrs. Maffett also reports seeing cases as looked after some cases among the

New patients	...	...	...
Returns	...	...	...
Inpatients	...	...	...
Operations	...	...	...

WORK AMONG

It is a pleasure at the close of the blessing of God, manifested in the following work with interest and

There are now about one hundred and, by the way, this is approximately

Of the months in Korean six months, but Mrs. Curtis remained in

services and help in the meetings at

Almost everywhere we have found nine of the eighteen places visited, we are thankful to say, to identify their light.

About three hundred people have been identified and fourteen are Christian sympathizers.

Two trips were made over the coast of Wonsan on the East coast.

during the winter the place was well formed, following up work among the Koreans.

In Kusan * last fall the Christians lived in their own houses, and the work has grown steadily. To identify the few Christians found

* Population of Japanese

Sept. 1909

SOME IMPRESSIONS OF A NEW RECRUIT.

A. H. NORTON, M. D.

Not quite one year has elapsed since our arrival in Korea, and nearly all of this time has been spent in the inland city of Yeng Byen except for an occasional trip to near by places, and to Seoul. It is a quiet, conservative old town, hemmed in by mountains which, until very recently, seem to have made it quite oblivious to the changes going on outside. Seven years ago Rev. Charles Morris found it very difficult to gain access to the place, even being warned to leave if he valued his life. Notwithstanding persistent returns three years elapsed before he gained a convert. However after he and Mrs. Morris took up their residence here in 1905 the sentiment rapidly changed so that our first impression of the place when we arrived last September was of the unusual cordiality of our reception and the friendliness of the people in general, both Christian and heathen. We have been spared the discouragement of the pioneers except, I might say, those connected with the language study.

In common with all new arrivals we have been impressed with the low standard of living and lack of ambition and progress which characterize the Korean untouched by the influence of the Western world, especially Christianity. These have been so often enlarged upon that I shall pass them by. My brief experience of ten months in dispensary work in my little Korean hut has strongly impressed me with the thought that "My people are destroyed from lack of knowledge." Bound down by tradition and precedent and superstition, the practice of the native physician has very little in it that is rational, and much that is barbarous. A number of the people realize this and freely confess more faith in the foreign doctor than in the fire, needles, and other applications of the native. We therefore have the first requisite of a new and successful regime, namely, a willingness to learn. In view of their great needs, far in excess of the missionary's ability to minister, and in view of their readiness to receive the proffered aid, which let us hope will at all times be well ballasted with the glad news of salvation, I have wondered if the main concern of the medical missionary shouldn't be to fit a selected group of young men to work among their people, telling the story and exhibiting the spirit of the Master while they follow His example in ministering to their ailments? I do not set this forth as a new idea, but simply as a strong impression of opportunity, need and means of meeting it. I believe that our hospitals should become schools of instruction in the fundamental and mechanical sides of our work even though the theoretical must be largely let alone for the present.

In addition to this, there is another need which the young men, no matter how well equipped they may be, will not be able to supply, and that is the work of the nurse. If in connection with each hospital we could have a group of nurses, also trained in the fundamentals of hygiene and the care of the sick, and especially in the care of children, who could visit the homes and hold classes, perhaps in company with Bible women, it seems to me that untold good could be accomplished to lift the people out of squalor, to reduce suffering and to save the lives and souls of many people.

These are a few impressions regarding the opportunities and needs of the medical work as they have appeared to a neophyte. Doubtless every medical man on the field has had similar impressions, perhaps to be corrected by a riper experience. But whatever the method pursued, the need for what trained physicians and nurses can supply is very great.

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Upon business matters address Rev. F. G. V.

At our various Mission meetings we spend the beginnings of Christian work in Korea, for it is here that the Protestant Church began. There are many who are now as belonging to those who gave their lives for the cause, and the Rev. H. G. Appenzeller being among the first, and now carrying on the work who are identified with the work. Mrs. M. F. Scranton, Dr. W. B. Scranton, Dr. J. H. Horton, Miss Rothweiler.

We have many societies here. First are the church members. The French priests first came here about a hundred years ago. A number suffered martyrdom for their faith. Since 1884, we have the following societies:

British and Foreign Bible Society,

Bible Society of Scotland,

American Bible Society,

Church of England Mission,

Methodist Episcopal, North,

Methodist Episcopal, South,

Northern Presbyterian,

Southern Presbyterian,

Australian Presbyterian,

Canadian Presbyterian,

American Baptist,

Young Men's Christian Association.

In the same year the Revs Underwood and make Bible Translation their chief work.

was reinforced by the election of the Revs,

the New Testament completed, and a further had in 1906. An edition of the same book in the year.

of Translation closes with the good record of an tentative version of Genesis, Ex., I. II.

Isa, and the following books in Press, Lev. n., Eccles, while Job, Ruth, Ezra, Neh., Song rified in preparation for the Press. First drafts r books of the Old Testament.

re humble and necessarily imperfect translation hn with its old fashioned and antiquated hind- me of clear print and revised version-indeed a n a sapling planted in zeal and faith by the

URCH ON THE EAST COAST.

BERDINE.

visit Wonsan after an absense of three years s South was my first field of labor in Korea. rd in accepting Christianity. You could go on the Seonl or Songdo roads for sixty miles church and without finding any Christian ng were compelled to spend most of their.

e, that within the past few years there has e was then only a seed sowing. A summer leaders of the church in this section of the was without a substantial representation. It h of the work in Korea to be thus brought owing the firstfruits of a new life aud give velopment.

proportionately. The church of which I was ve building into which about one hundred w building seats comfortably three times that ular services. Besides this another congrega- ing outlook for future growth. Wonsan and part in the gospel regeneration of Korea.

Sept. 1909

METHODIST CONFERENCE-1909.

B. W. BILLINGS.

The Second Session of the Korea Annual Conference of the Methodist Episcopal Church was held at the First Methodist Episcopal Church in Pyeng Yang June 23-29, 1909, Bishop M. C. Harris presiding. This mission now has 23 men missionaries, 16 wives of missionaries, and 20 single women of the W. F. M. S. or a total of 58 workers in Korea so that in their annual sessions they are beginning to enjoy the added enthusiasm which increased numbers always afford. The conference was marked throughout by the spirit of sincere fellowship and brotherly love in which all its discussions and deliberations were conducted. As this year marks the Quarter Centennial of Methodist work in Korea there was added to the inspiration, which always comes from such a meeting with fellow-workers a spirit of profound but humble thanks giving to Almighty God for the marvelous triumphs and rapid growth which the Kingdom of God has made in Korea in that brief time.

The Conference was peculiarly fortunate in its visitors this year. Especially did we esteem the honor of having with us Bishop and Mrs. J. W. Bashford of Peking, China. The Bishop gave a series of addresses at the morning devotional hour, special addresses on work in China, and preached on Conference Sunday. Those who heard him will go in the strength of that spiritual food for many days. The visit seemed to be providential and the memory of it is a benediction.

The Hon. Charles W. Fairbanks, formerly Vice-President of the United States, and Mrs. Fairbanks, spent Sunday June 27th, in Pyeng Yang. In an address to a large Korean audience, Mr. Fairbanks gave an eloquent tribute to the power of the religion of Jesus Christ to reform the laws, customs and institutions of nations. He attributed any success he may have attained and any good which he may have accomplished to the training which he received in the Church and her schools.

Other visitors were; Dr. D. S. Spencer, agent of the Methodist Publishing House, in Tokyo, Japan; Dr. Shares, secretary of Board of Missions of the Canada Methodist Episcopal Church; Rev. E. C. Hennigar of the Canadian Mission in Japan; and several brethren of the Northern Presbyterian and Southern Methodist Missions in Korea.

The total number of elementary day schools is 194 an increase of 34%, the number of pupils in the same 5,728 an increase of 30%, the total number of Sunday Schools 230 an increase of 37%, of pupils in the same 22,862 an increase of 58%, the total number of churches and chapels 323 an increase of 34%.

But Christianity can largely be judged by the grip it gets on the pocket nerve. The Korean Church, out of what is universally admitted to be extreme poverty, gave Yen 66,716 or \$33,357 for the 15 months from March 1908 to June 1909. This meant \$1.43; gold for every member and probationer in Korea.



THE CAROLINE A. LADD HOSPITAL
PYENG YANG, KOREA
REPORT: 1908-09.

A KOREAN FERRYMAN.



THE CAROLINE A. LADD HOSPITAL
KOREA MISSION, PRESBYTERIAN CHURCH IN U. S. A.
PYENGYANG, KOREA.

JAMES HUNTER WELLS M. D.

MR. SHIN SANG HO, FIRST ASSISTANT.

MR. OK PYUN HAH, SECOND ASSISTANT.

MRS. PAK, BIBLE WOMAN.

OH CIUNG WON, LAUNDRY.

YEE CIUNG HAK, ORDERLY.

MRS. PAK, WOMAN ORDERLY.



REPORT FOR YEAR 1908-9 MAY TO MAY.

The work at the hospital and dispensary has continued as for the past fourteen years. First a year in the little shack of 1895; then seven years in the larger and better one, now used as a dormitory for the Womens Seminary, then in the present one; still larger but still native in form and construction; provided by the kindness and generosity of Mrs. Ladd of Portland, Oregon. The stream of sick, averaging over a thousand a month, is the same as ever and what Mr. Robert Speer wrote in 1899, when on a visit here, still describes the daily scene. "I looked upon the quaint city and the curious

MR. SPEER.

100,000
PATIENTS

destroyer. At a rough estimate I suppose I have seen personally some one-hundred thousand people since coming to Korea who each one had a tale of woe and some pain they wanted relieved. And I represent only one of the scores of hospitals our church and Board is backing throughout the world. Its a great and worthy work and every church, individual or Board who had to do with such a work ought to feel comfortable at least.

As ever the year has been marked by many dramatic incidents. There has been sudden deaths and sudden and remarkable recoveries.

DR. SATO.

A policeman whom I saw in consultation with Dr. Sato, head of the Government hospital and College here, and in which I assisted at the operation—the man not consenting unless I said so, and I

saying so only if the amputation at the shoulder could be done within an hour. The man was then in his home and had to be removed to the hospital. I think we probably had five minutes to spare but it was a close call and he recovered. I recall, three women, one with blood poisoning, seen in the hospital and there for some weeks; one with puerperal fever seen in her home, and one with complications following an abdominal section for extra uterine pregnancy, all of whom recovered when at times it seemed their lives hung by the merest thread. But the one that affected me the most, stirring every emotion, was the most serious sickness of my own beloved wife and her providential restoration to health.

PERSONAL.

What I had seen so much and so long in others now came home

to me in my own family. And as is so marked in so many of their sicknesses among the Christians the direct answer to prayer by a praying and believing in prayer people. The petitions raised by the Koreans and missionaries here and elsewhere, and by others not missionaries, ascended to heaven and the good Lord heard and answered. How the skill of the physicians and nurses, who took turns as their other duties allowed, was rewarded and how every burden possible was taken off even to the little baby Helen and Virginia taken care of by Mr. and Mrs Lee and Mr. and Mrs. McCune, during the critical time—no words can fully describe the loving beauty of it all. To all of our own station we are most deeply grateful and to Dr. Follwell and Miss Hallman,

Dr. and Mrs. Mills, Miss Shields, Miss Chase and to Drs. Reid Sharrocks and Whiting for special services we are profoundly grateful. The sympathetic support and cordial sympathy we had from the many others in different parts was most sincerely appreciated.

MR LADD
AND OTHERS
OF PORTLAND,
OREGON.

To the North Pacific Board, of Portland, Oregon, we are thankful for a special gift of \$200 commemorating the long and splendid service of Mrs. Ladd's Presidency. The deep and substantial interest Mrs. Ladd, President, Mrs. Mossman, Associate President, and the other officers, including Mrs. Goss, Treasurer, Mrs. Campbell, Mrs. Geary, Mrs. Templeton, Mrs. Hayes, Mrs. Milligan, Mrs. Protzman, the San Grael Society and its officers, and

the whole church in the hospital and the general cause of Missions which benefits so markedly by their interest and their prayers, we testify with much pleasure. We are especially grateful to Mrs. Ladd for providing a second additional sum towards the building thus bringing her donations up to nearly twice the original estimate. The hospital and ground now represents an outlay of a little over \$10000. The land it is on has quadrupled in value since it was bought and could not be bought for ten times what we paid if we didn't own it. The hospital, though in native architecture as was necessary at that time, serves its purpose and is worth much more than it cost. The urgent need is for a nurse and it is with much pleasure we hear of Miss Campbell's appointment and again

MISS
CAMPBELL.
A NURSE AT
LAST!

THE
EMPEROR.

through the generosity of Mrs. Ladd, and the N. P. Board. The visit of the Emperor and Prince Ito in Feb. was marked by some interesting events. I was one of four who met them in formal audience and the hospital benefitted in the Royal gifts to the sum of yen 200. We thank the Emperor and those who advised this gift.

DR.
FOLLWELL.

As usual Dr. Follwell's help and cooperation has been marked. We are veritable partners in the service and there are no serious cases, missionaries or Koreans, who do not benefit by our consultations. The Northern section of the Korea branch of the China Medical Missionary Association has had two interesting meetings, one at Pyengyang and one at Syenchun. The next two are to be at

MEDICAL
SOCIETY.

Chairyong and Nyengben. It is proving of much good to the doctors and so following to those whom they serve.

BIRTHS

The births in the station during the year were in June, Charles Kirkwood Bernheisel, Charles Hull Moffett and George McAfee McCune. In Dec. Henry Milton Wells and in March Antoinette Blair. These four boys and one girl are presented as samples of the very finest specimens of the "genus homo" one could wish to see. They are a beautiful and worthy collection.

ATTENDANCE
13610.

The attendance at the hospital, 13610, was larger than usual though we are being surrounded by other dispensaries and doctors. The new stations and new mine makes seven doctors-American-outside of Pyengyang, in territory Dr. Follwell and I used to have alone, while

in the city is the well equipped Government hospital with its staff of Japanese doctors and Japanese and Korean nurses, and the score or so of private practioners. In December the Government ordered all school pupils vaccinated. They consented for us to do it for the Christians of our Station and in a few days 482 were vaccinated; an officer standing by and making it official.

DR. AND MRS.
MILLS.

The presence of Dr. and Mrs. R. G. Mills here for some weeks before his departure for Kaugkai, was most helpful. He not only gave unremitting and most skillful care, most skillfully aided by Miss Shields and Mrs. Mills, to Mrs. Wells but his presence enabled me to attend to much at the hospital I otherwise would have had to neglect. At one time he took all the burden off my shoulders

and discovered that the issue of attention to a large missionary community takes considerable time and care. For his services in all lines, and they were many not mentioned here, we are most grateful.

MISS
SHIELDS

Miss Shield's several weeks' service was of life saving character. Her skill and service, as well as those of the others mentioned previously, is enshrined in our loving memory. After she left and before, we had the unremitting assistance of Miss Butts and Miss Best and are most thankful.

MRS. WELLS.

Mrs. Wells' visits to the hospital and oversight of the Bible Woman and of her School for Women, has continued as ever. During Mrs. Wells' sickness Miss Best had oversight. The enroll-

BIBLE
WOMAN.

ment was forty. The good work of the British and Foreign Bible Society's Bible Woman continues. The staff of four Korean men and a woman and one lonely American doctor among 13610 patients work on and have done what they could. There is not a place where the work could not have been better but we have stumbled along and think that *if* we only had a nurse! The appointment Miss Campbell of is most delightful news and I feel sure that nothing the N. P. Board and Mr. Ladd has ever done will yield more reflex happiness than what they hear of Miss Campbell when she comes out and gets her hand and heart in.

FOREIGN
SCHOOL.

The year has been one of great blessing. The health of the station, excepting the instances mentioned, has been good. The work

in general has advanced in strides. The missionary children in the foreign school under Miss Strangs' instruction assisted by Mrs. Swallen, Mrs. Curtis, Dr. Hall, Mr. McMurtrie, Mr. Curtis, Mrs. Wells and others, has gone forward and we are most fortunate to have it. A gift from Mr. J. H. Shafer, of Summit, New Jersey, was most sincerely appreciated. It has been appled for various mercy purposes. Some of it as noticed, going into general hospital work.

MR. J. H.
SHAFFER.

STATISTICS.

Total attendance13610

In addition to which there were 2773 who came with those sick or to buy medicine for those sick making, with this items 16383. New

patients numbered 6552 made up of 3710 men, 1800 women and 1042 children. The returns numbered 1772 and the treatments 4732 made up of 2900 out patient treatments and 1832 inpatient treatments.

The inpatients numbered.....	235
Visits in homes mostly to missionaries	262
Operations totalled 340 of which those with anaesthetics	
by Dr. Wells were.....	105
Without anaesthetics by Dr. Wells.....	69
With anaesthetics by assistants	22
Without anaesthetics by assistants	153

The operations by Dr. Wells included: ascites 9; removal of cancers 11; deep or dangerous abscesses 20; fistula in ano 11; for

gunshot wounds 2; hare lip 5; haemorrhoids 2; tonsillotomy 3; for tubercular joints 2, for tubercular glands 9; polypii 7; caries 6; amputations: forearm 1; hand 2; (one by Dr. Mills) fingers 3; shoulder 1; Dislocations: hip 2; shoulder; circumcisions 4; serious injuries operations for 6; tumors: neck 4; rectum; tongue 1; eye; leg 2; back 3; deep sinus operated on 8; Eye cases surgical: Cataracts removed 10; iridectomy 3 for vision; cysts 3; abscess 1; tattooing 2.

Obstetrical or gynaecological surgical included two laparotomies one by Drs. Mills and Reid two versions, several normal deliveries operations for prolapse, perineoraphy, curettment etc.

The operations by assistants included many fistulae in ano, scores of ulcers treated surgically, but not counted as operations

only as treatments, amputations of fingers and many serious injuries.

FINANCIAL STATEMENT.

RECEIPTS.

	From Board for hospital.....	\$ 345.50	Yen 691.00
	From Board for Helper	26.06	52.12
<i>Korean fees</i>	Drug & Dispensary receipts	759.79	1519.59
<i>Other</i>	Gifts	187.21	374.42
		<u>\$ 1922.73</u>	<u>3845.46</u>

4. 270.00
133.33

The gifts were made up:

From Koreans	yen 29.42
From the Emperor.....	200.00
From Mr. J. H. Shafer	130.00
From Miss Morris	10.00

From A Friend..... 5.00

In addition to the above gifts a special gift of *yen* 400 or U. S. \$200.00 was received from the North Pacific Board as mentioned before. It with *yen* 52.95 from other sources has been credited on Equipment and Emergency account.

EXPENSES.

Total expenses	\$ 1812.36	<i>Yen</i> 3624.73½
Salaries.....	\$ 331.60	<i>yen</i> 663.20
Fuel and lights.....	191.30	382.63
Dispensary supplies	181.28	362.56
Drugs	853.13	1706.25

Charity, Itinerating, hospital charges

incidentals	255.05	519.09½
	<u> </u>	<u> </u>
	\$ 1812.36	3624.73½

Leaving a balance to credit, in running expenses, of \$110.86
or *yen* 220.73 which is needed for obligations in drugs and supplies
already contracted for.





